2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

take photographs of the picturesque, abandoned Shiah mosque. It has been superseded by the New Assembly Hall in cut granite with pointed roof—an amazing achievement for local architects and masons, and one of which they are justly proud, but a dreadful eyesore in these surroundings and as uninspiring to an artistic eye as a Methodist chapel in a London suburb. Unfortunately it jostles the picturesque old mosque (whose entrance flight of steps is a delightful notched tree-trunk and whose flat roof bristles with a parapet of ibex horns), so that you can only see the older building squint-eye up or down a 3-foot lane. We pushed on and found ourselves emerging on a bluff covered with handsome graves. The Hunzukuts are too necessarily frugal to bury their dead on any ground that can be cultivated, so their graves usually stand on some barren hump that rises above the reach of irrigation water. Ordinary graves are just covered by flat slabs of concrete-like beaten earth, but more important folk have picturesque erections of varied shape to mark their last resting place. In theory all should no doubt be oriented in relation to Mecca, but in fact the graves face in whichever direction the site makes most convenient. We skirted round God's acre, re-entering the unappetizing labyrinth of desolate lanes, and presently came on a debris-strewn patch of ground whose houses had been dismantled (probably for their timber), and had fallen in. Here old Ferrájo had made a lathe-pit outside a rather handsome wooden door with a carved lintel. This had once led to his family's "town house," but now they lived out in Jamu, a suburb, as it were, of Aliábád. In its day, the warren of buildings to which he proudly pointed had boasted fifty-two "smokes." (A smoke represents a hearth-fire, and a hearth represents a household. In enquiring of a hamlet how many families it shelters, the correct phrase is: "How many smokes have you here?")

We begged Ferrájo to let us see him at work. He had, however, no wood in hand at the moment; chunks of root or cross-sections of willow trunks are the raw material of his bowls. But he let us inspect his pit—very similar in size and shape to a loom-pit—with the treadles and a leather belt passing three

4: Lorimer L-3 (1920-4: 1934-5) 1935 AV7 Burusho AV7

No. XXXIV.

539*
764

The Custom in regard to Funeral-Rites for the Dead.

When a man or a woman dies, on their giving up the ghost, (their relations) put them on the ground stretching them out with their forehead facing the Qiblah. Then with their hands they close their eyes and for a little they bend and straighten their legs and arms. Then the relations fetch water and heat it, and the mullah comes and measures the shroud and tears it off. He makes the shroud of twenty-four cubits of cotton.

According to the Sheriat custom some relation of the man's, repeating the prayer for the washing (of the dead), lays the dead man out naked on a plank and washes him. Then having washed him and dried him they put him in the shroud.

Then the men and women collect together and weep. After weeping for a short time they fetch the bier and placing the body on it and tying it there the women and men take the body out of the house, weeping as they do so. The women, after going with it about 200 yards, turn back.

The mullahs together carry the corpse to the grave, repeating prayers as they go. There they take it down from the bier and recite prayers. Then when the grave is ready a relative or mullah lowers the body into it, and they lay the body down, turning it to

8 *kafan stuwaščan* — This is the original reading and probably stands for *kafanaiš waščan*, 'they put it down on the shroud'.

12 *gati noma* — probably here means "all together", "jointly" rather than "having assembled".

14 *deskvd'ai.i* — It seems an arduous task for one man.

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

face the Qiblah, and undo the shroud from over the face and put the right arm under the head and lay the left arm along the side of the body, and so they leave it. They also bring a clod of earth and put it as a pillow.

Then the mullah, obliterating the marks of his feet in the grave, comes up out of it. After that they place flat stones over the grave and throw earth on the top. And they make a mound over the grave and pour water on it. Then the mullah recites verses from the Qur'an and offers up supplications. After this (the relations) ask pardon of those who have (dug) the grave and brought the stones. Then they withdraw from the grave and when they have gone seven paces the mullahs cry out the call to prayer over the grave.

It is said that when they have gone seven paces from the grave two persons come to the dead body in the grave. The name of the one is Nakīr and the name of the other is Munkir. When they come and say to the corpse: "Arise with God's permission," it gets up. It starts up with a shout in the dark grave and its head strikes against the stones over the grave and then it sits down again. And it calls out: "Father, Mother, Uncle, Brother!", but answer comes from no one. Then Nakīr and Munkir interrogate it. For this reason the mullahs cry out the call to prayer, saying: "Perhaps it will count for merit to the corpse."

The people who have left the grave come to the (deceased's) house. On their arrival there the relatives bring them *daudo* and put it in their mouths. In the evening they bring food from the houses of the relatives to the house of the deceased. Then when three days are up they slaughter the *chirāq* goats ("Goats of the Lamp.")

11 *hin ik* — i. e. *hins ik*.

18 *hasaw iss gutasor* . . . — or possibly: "perhaps the deceased has some merit".

19 *nasirpa ot'an* — glossed: "put it in their mouths by force".

20 *iskikuts* — apparently comes to be a technical term: "The Three Days" or "The Third Day". So also *Čiraq* the "Day of the Lamp" being also the third day, and *talakuts* "The Seventh Day". If *iskikuts masarmor* means "on the three days being completed" then the day in question would be the fourth day; but my impression is that the phrase means: "On its becoming the *iskikuts*". Similarly for *talakuts*.

ɛɣʊn don't give it (the horse) grain. *hiċʊti bʌspuʀ wʌzirʊr ɨɣʊi bʊn* they give a "*hiċʊti*" of grain (for his horse) to the Wazir. 342.9. *bʌliŋɛ bʌspuʀ ġimʊr Š. B.ɛ ɛk ɟɛċʌm* on their putting down horse food of walnuts Sh. B. used to eat it (y pl.). 378.9. (Cp. Sh. *bʌspuʀ*). 000

bʌsʊm, (of a person) equable, forbearing, self-controlled, mild; H. *halīm, ṣabr, narm*. (St. Pc. of *bʌsʌs*).

1. *bʌɟ*, *-ʌnts*, N. *-ʌints*, x bridge (general term). — *sindaṭʊm, hʊrʌṭʊm, bʌɟ* the bridge over the river, over the nullah. *bʌɟ-tʌlɛnʊm mʌqsɛ* share (of communal labour of the region, or people) beyond the (Galmit) bridge. (IUB *-ɟ*).
2. *bʌɟ* let him be! — *rʊdelin, te.ś bʌɟ stin* don't beat him, let him be as he is. 120.14. (3rd sg. hm of *-ɟ* form of *ba*. V. § 271).

bʌɟ'a -mʊts x "lungi", turban, H. *ṣafa, pagṛi*. — *bʌśa n'ɛʊtʌn* making him put on a lungi. 300.6. (IUB *-ɟ-*. Cp. Sh. *pʌɟ'o* turban).

bʌɟċʊr '*-iŋ* y loophole.

1. *bʌt*, *-ɛŋ* y flat stone, flagstone, shale. — *bʌtɛŋ duwʌši.ʌs* (*duwʌše.ʌsɛ*) *dʌn* stone that "goes off" into thin sheets, i.e. shale. *je yʌvɛ nʌtʌn bʌtɛŋ nyuwʊr* burying me put flat stones over the grave. 218.6 ff. (Three or four thin stones are normally put over the grave-cavity). *bʌtɛŋ dʊsuvin* bring flat stones. 276.5. *hʌn uyum bʌtʌn bilum* there was a big flat stone. 204.11 ff. Cp. 196.15, 210.5, 226.1, 312.5. (Cp. Sh. *bʌt* stone (general word; Kho. *bʌt*, slab of stone). [764]
2. *bʌt*, *bʌ·t*, pl. *bʌ·tiŋ* y (not used alone), *brʌsɛ bʌt* plain, boiled rice. *ʌ·lu.ɛ bʌt*

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7

know that the child will be given a fine upbringing.

It is to be expected that the milk parents will be given much consideration and favors from the Mir's household and family . . . and the Mir has and still does provide better than average homes or residences for these selected people.

In Hunza at the present time, the Mir has built a row or unit of bungalows for these milk parents and they are given food and necessities from the royal kitchen.

I have tried to find some connection of this practice with other nations or peoples. So far my search has been unsuccessful in this regard.

Death is not the serious thing with the people of Hunza that it is with most other peoples throughout the world. That does not mean that there is no sadness and mourning, but it does not take on the same scope and seriousness that it does in the West. This is primarily due to the religion and beliefs of the people. Being Mohammedans, they believe in predestination . . . "So Allah wills."

Seldom are graves of departed kinfolk visited—nor are flowers laid upon them. In fact, very little maintenance is ever carried out on graves. Visits to the graves or graveyards are definitely not encouraged. The dead are revered, but visiting the grave of the departed is not really the accepted thing in Hunza.

The dead are often commemorated by having roadside lean-tos or "baldies," as they call them, erected for them . . . where a man can stop and find a bit of shelter during a storm, or rest his pack or load. They also build "jhurks" or water holes to serve the same purpose. Women are seldom commemorated in this manner. The best that a woman can hope to get is a rock pile erected in her memory.

Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1
4 AV3 Dard AV3 Burushi AV7 Balti AV2

D 795 539 Bo 795 539

Others go their own way
But I am faithful to you,
Sahib-i-zeman.

I, Suleem, the distracted in mind,
Have seized the skirts of your bounty,
Sahib-i-zeman.

D Bo 795 [262]

Wine is drunk by the Maulais without concealment, and they do not strictly abstain from eating the flesh of animals not killed in the orthodox manner. Being absolved from the constraints of prayer and fasting, the practical religion of the uneducated consists of little more than obeying the commands of their Caliphas and Pirs, and making offerings freely through them to their spiritual chief. They are by no means intolerant, and, where permitted, live on good terms with Soonnees and Shiahs, with whom they intermarry without restraint. The only cases I have known of ill-feeling between the sects have been caused in the first instance by Soonnees from other places. From Shiahs they seldom meet with hostility, owing probably to the respect they show to Ali; though they do not celebrate the martyrdom of Hassan and Hoossain.

D Bo [798]

D 795 764 Bo 795 764

On the death of a Maulai the choicest articles of his portable property are set aside for the Imam-i-zeman. No food is cooked in the house, for from three to eight days, according to the rank of the deceased, and the family subsist on food cooked elsewhere. Food is also placed on trees and exposed places for birds to eat. On the evening of the appointed day a Calipha comes to the house, and food is cooked and offered to him. He eats a mouthful and places a piece of bread in the mouth of the dead man's heir, after which the rest of the family partake. The lamp is then lighted (from which the ceremony is called "Chiragh roshan"), and a six-stringed guitar called "gherba" being produced, singing is kept up for the whole night.

D Bo 795

I have sometimes shown the portrait of Agha Khan in Yule's Marco Palo to Maulais. They pass their fingers lightly over it and then touch their eyes and lips.

Bi 795 173

The Noor Buksh sect, which has been before referred to, is peculiar to Baltistan, where it numbers over twenty thousands followers, most of whom are to be found in Shigar and Khapolor. It is apparently an attempt to form a *vid media* between Shiah and Soonnee doctrines. Mahommedanism is said to have been first introduced into Baltistan according to Soonnee tenets by Syud Ali Hamadani. Later, a certain